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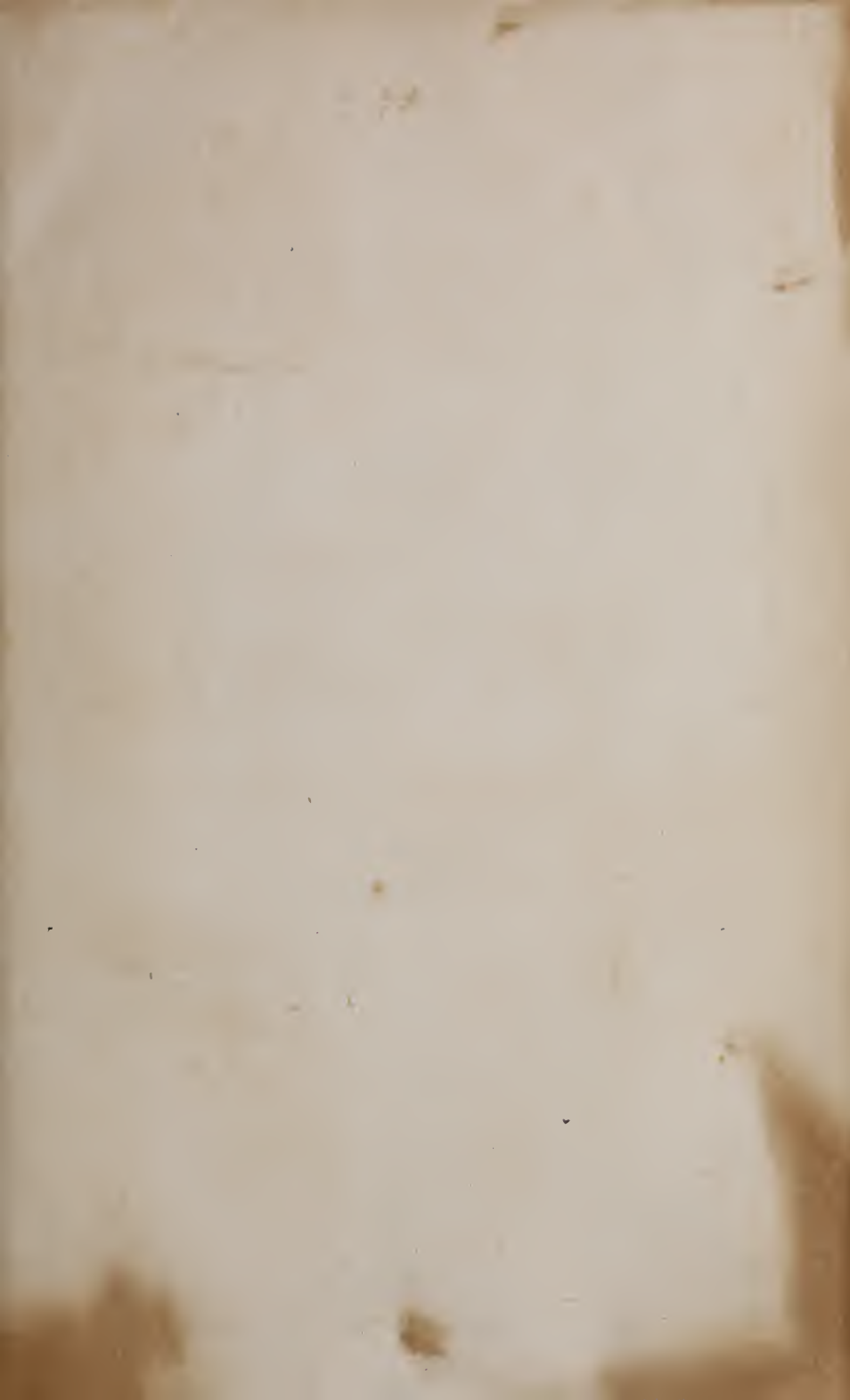
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JOHN HAUSCHEIN

(CALLED)

OCOLAMPADUS.



THE  
AMERICAN AND FOREIGN  
CHRISTIAN UNION.

VOL. II.

MAY 1851.

No. 5.

**Oecolampadius.**

The name of the "Reformer of Basle" was, originally, John Hauschein. He was born in the year A. D. 1492, at Weinsberg, in Germany, of which place his father was a native. His mother—a woman of rare qualities of mind and heart, intelligent, and truly pious—was from the old German city of Basle, then one of the imperial cities of Germany, but now the capital of the Canton of Basle, and a part of the Swiss Confederacy. Being the only survivor of several children, his parents gave him the best education which their circumstances and the times afforded. He was first placed at school in Heilbron, and afterwards sent to Heidelberg. He spent some time at Bologna, in Italy, engaged in the prosecution of his studies; but ill health soon caused him to return to Germany. At Tübingen he became acquainted with Melancthon, and at Stuttgart he was kindly received by Reuchlin.

In the year 1515 the excellent old Bishop of Uttenheim, of Basle, invited him to that city, where he spent portions of that year and the one following. It was during this period that he became acquainted with Erasmus, whom he aided much, through his intimate knowledge of the Hebrew, in the preparation of his Commentaries on the New Testament.

Retiring to Weinsberg, his native place, he devoted himself to the study of Hebrew. At Basle he was a member of the University, and a licentiate in Theology. He soon afterwards returned to that city, to aid still further his friend Erasmus in his literary labors.

In 1518 he removed to Augsburg, where he was appointed one of the preachers of the city. In the year following he became acquainted with Luther, when he came hither to "discuss" with Di Vio, the Papal legate. From him he learned the way of the Lord more perfectly.

Owing to some mistaken views, he went for awhile into a monastery, where his knowledge and love of the word of God made him a very unwelcome guest. Not finding there the spiritual life which he so earnestly de-

sired, he abandoned the monastery in 1522, and returned to Basle, where, the year following, he was appointed Professor of Biblical Literature in the University, and became also pastor of the parish church of St. Martin's. In this double post he spent the rest of his life, and exerted an immense influence. And although he died in his thirty-ninth year—the youngest at death of all, we believe, of the great Reformer—she lived to see the glorious work of restoring the Truth to the University and churches of Basle in a good degree accomplished.

His disposition was amiable, and his views moderate, rather than otherwise, on the points which arrayed the Protestants under two banners—those of Luther and Zwingle. His spirit, or rather that of his Master, has continued to reign in Basle to this day. He was a man of great learning and industry. Following the fashion prevailing among the literary men of that time, he *Grecized* his homely name of Hauschein into *Oecolampadius*, which means "Lamp of the House."

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### Last Words of the Presidents.

When Washington was 67 years old he lay upon his death-bed. "I find I am dying," said he; "*My breath cannot last long.*" And again, "Doctor, I die hard, but I am not afraid to go; I believed, from my first attack, I should not survive it; my breath cannot last long." And so he ceased to breathe.

More than a quarter of a century elapsed before a similar scene was witnessed. Then, on the same day, the jubilee of the nation, Adams, at 90 years of age, and Jefferson, at 83, came down to their last hour. "I resign myself to my God," said Jefferson, "and my child to my country." Soon after Adams exclaimed "Independence for ever!" and all was over. They, too, had ceased to breathe.

Five years after this, at 71 years of age, Monroe ceased to breathe.

Five years after this, at 85 years of age, Madison ceased to breathe.

Nearly five years after this, at 68 years of age, Harrison remarked: "Sir, I wish you to understand the true principles of the Government; I wish them carried out; I ask nothing more." And he ceased to breathe.

Four years after this, at 78 years of age, Jackson observed, in substance, "My sufferings, though great, are nothing in comparison with those of my dying SAVIOUR, through whose death I look for everlasting happiness. And he ceased to breathe.

In less than three years after this, at 87 years of age, the second Adams declared, "This is the last of earth." And he ceased to breathe.

In little more than one year after this, at 53 years of age, Polk bowed his head in baptism, confessing his SAVIOUR. And he ceased to breathe.

The lamented Taylor, at 65 years of age, submitted to the solemn decree. "I am ready for the summons," said he; "I have endeavored to do my duty. I am sorry to leave my friends." And he ceased to breathe.



### Italy.

The following letter, from Captain Packenham of the English Navy, will be read with interest; as will that which we give from our own Correspondent at Rome, that succeeds it. It will be seen from Captain Packenham's letter that he has no idea of yielding the field to Rome and the enemies of the Bible. Expelled from Tuscany last year—a matter about which Lord Palmerston has had a word to say, he has reappeared in the kingdom of Sardinia, where we wish him much success.

#### The American Minister at Rome.

*Genoa, March 13, 1851.*

You may well suppose that our anxieties as to the progress of events in England, during the late crisis, have not been small. In our anxieties we have had some consolation from the manner in which the interests of religious liberty have been sustained at Rome by the Minister of the United States. An edition of the New Testament was printed at Rome during the short time in which the press was free; but as it was not practicable to get it into circulation before the restoration of the Pope, it was lodged for protection with the consul of the United States, and it has remained there until very lately, when the authorities insisted on their legal right to seize it and to conduct it into their own store.

We know, of a certainty, that Mr. Cass, the American Minister, took very great pains to obtain permission that it might be sent out of the country, and that he used every plea which the dignity of his position permitted, to prevent its being surrendered; but the law was plainly against him, and he could not, even in the interest of right, insist on its infringement. He, however, did not yield at discretion, but by earnest representation and remonstrance has induced the authorities of Papal Rome to agree to pay the cost price, or nearly so, of the books seized. This lightens the loss of the British and Foreign Bible Society considerably; but mere pecuniary loss is the smallest part of the matter, it carries with it other reflections. Would the court of Rome yield if it had not some inward misgivings? It has never done so; it knows full well that the day cannot be long deferred when the mind of Italy will ask, why the blessed precepts of our Divine Master, delivered in popular teaching to the multitudes in Judea, should now be forbidden (by him who styles himself "Vicar of Christ") to be read and studied by the multitudes of Rome?—why the Epistles of Peter to the Catholic Church should not now be freely read by the members of the Church assuming the exclusive right to the term Catholic, and said to be under the guidance of the successor of St. Peter? In fact, wherever it dare show itself, such questions are put; the newspapers of Piedmont are full of such discussions, and they show the appetite of the public mind.

So far, then, these matters are satisfactory, but besides, they show that Rome may be induced to yield sometimes, and under certain pressure: and it may be safe to say that Rome would not much like a dispute, even upon paper, with the United States, and that the publicity lately given to the correspondence between Mr. Webster and the Austrian *chargé d'affaires*, has not tended to smooth the dislike which Rome has

to public discussion of any sort. On our side, discussion is most profitable; our principles are those of light; we wish them to be examined, scrutinised, passed through the crucible of intelligent reasoning, and, above all, brought under the test of the written Word of God, all this Rome shuns, and she wishes, therefore, to yield so far as to blink the question.

JOHN PACKENHAM, Capt. R. N.

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For the Christian Union.

### Letter from Rome.

Rome, March 5th, 1851.

I do not imagine, Mr. Editor, that your readers can be much interested in Carnival scenes in Rome, and, therefore, although this hurricane of folly is at its height to-day, I shall let it blow itself out as it may, and draw my news from another quarter. As you are laboring, by means of your journal, to promote an evangelical alliance among the true disciples of CHRIST, you will naturally wish me to give you whatever encouraging information I may obtain upon this point, in this land of bigotry. It is here at Rome that the importance of the exhibition of the spiritual union of evangelical Protestants is to be most clearly seen. In the face of this tremendous papal organization, which sacrifices every Gospel charity, and every amiable instinct of humanity to a forced external union, it would seem as if every Christian heart, not Romanized, would rejoice to throw itself into some practical scheme for exhibiting that spiritual unity of believers for which CHRIST prayed. But external conformity has such charms for many whom we must consider sincere Protestants, that they will absolutely show a preference for the Romish worship to the worship of Christian disciples, who forget their ecclesiastical differences, in the great sentiment of brotherhood in CHRIST. You know the history of the effort commenced here to sustain an Evangelical American Chapel within the walls of the city. I consider that effort so far successful, as to warrant the hope of the permanent establishment in Rome of an American Chapel upon the principles of the Evangelical Alliance. I regret, however, to say, that the undertaking has not received the sympathy we hoped for from American Episcopal Clergymen. While many of the laity of that communion have joined in it cordially, and contributed towards it, the clergymen have declined to officiate in the chapel, although it has been freely placed at their disposal to use the service of their own Church, and although many Episcopal families have expressed their desire to have them preach there.

If we had made the recognition of the non-Episcopal ministry, a condition of the use of the chapel by these clergymen, we should expect them to decline; but when there was no such condition, when the way was perfectly clear for them to take possession on certain Sunday mornings, as if

the chapel belonged to the Episcopal Church, this decided refusal of every man of them to enter the place, was as unexpected as it was painful to us.

I do not undertake to explain the reasons of their refusing, further than to say, that the existence of an English Episcopal Church here, is considered by them reason enough for the course they have taken.

If, however, this is reason enough to deter them from countenancing an American Evangelical Chapel, one would suppose it were reason enough to deter them from attending and kneeling in the Sistine Chapel on a Sunday morning, at the absurd ceremony of candle blessing. Their course toward us, and their associating themselves with the English chaplain in theory, as though they owed ecclesiastical obedience to the Bishop of this foreign diocese, does not secure them the general fraternity, of the many English Episcopal clergymen passing the winter here. Some of these were greatly offended, that one of the American Episcopal clergy should preach in the English Chapel. "Why," said they, "he has no right to preach for us; we do not acknowledge the American Episcopal Church!"

I am very far from wishing to make a case against the American Episcopal clergy as a body. I state these facts with the sincere desire to call out, if possible, a different expression of sentiment among them, in respect to the American Chapel—my earnest hope is that some among them will be found ready to associate with us, so far as occasionally to use their own service in a chapel which, though not formally consecrated after their manner, is sacred to the exhibition of the pure Gospel, and to the honor of the piety of their country.

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### **School-Councillor Dinter.**

The following notice of this excellent man gives us a fine illustration of German simplicity of manners, German simple-heartedness, German industry and patience, and German benevolence and piety. Would that we had many men like unto him in this great country of ours, where, alas! material and temporal interests are allowed to overshadow those which are immaterial and eternal!

"Gustavus Frederick Dinter was born at a village near Leipsic, in 1760. He first distinguished himself as principal of a Teacher's Seminary in Saxony, whence he was invited by the Prussian government to the station of School-Counsellor for Eastern Prussia. He resides at Königsberg, and about ninety days in the year he spends in visiting the schools of his province, and is incessantly employed nearly thirteen hours a day for the rest of his time, in the active duties of his office, and that he may devote himself the more exclusively to his work, he lives unmarried. He complains that his laborious occupation prevents his writing as much as he wishes for the public, yet, in addition to his official duties, he lectures several times



a week, during term time, in the University at Königsberg, and always has in his house a number of indigent boys, whose education he superintends, and, though poor himself, gives them board and clothing. He has made it a rule to spend every Wednesday afternoon, and, if possible, one whole day in the week besides, in writing for the press; and thus, by making the best use of every moment of time, though he was nearly forty years old before his career as an author commenced, he has contrived to publish more than sixty original works, some of them extending to several volumes, and all of them popular. Of one book, a school catechism, fifty thousand copies were sold previous to 1830; and of his large work, the School-teachers' Bible, in nine volumes, 8vo., thirty thousand copies were sold in less than one year.

"He is often interrupted by persons who are attracted by his fame, or desire his advice, and while conversing with his visitors, that no time may be lost, he employs himself in knitting, and thus not only supplies himself with stockings and mittens suited to that cold climate, but always has some to give away to indigent students and other poor people. His disinterestedness is quite equal to his activity, and of the income of his publications he devotes annually nearly five hundred dollars to benevolent purposes. Unweariedly industrious, and rigidly economical as he is, he lays up nothing for himself. He says, "I am one of those happy ones who, when the question is put to them, 'Lack ye anything?' (Luke, 22: 35,) can answer with joy, 'Lord, nothing.' To have more than one can use is superfluity; and I do not see how this can make any one happy. People often laugh at me because I will not incur the expense of drinking wine, and because I do not wear richer clothing, and live in a more costly style. Laugh away, good people; the poor boys, also, whose education I pay for, and for whom, besides, I can spare a few dollars for Christmas gifts and New-Year's presents, they have their laugh too."

"Towards the close of his autobiography, he says respecting the king of Prussia: "I live happily under Frederick William; he has just given me one hundred and thirty thousand dollars to build churches with in destitute places; he has established a new Teachers' Seminary for my poor Polanders, and he has so fulfilled my every wish for the good of posterity, that I can myself hope to live to see the time when there shall be no schoolmaster in Prussia more poorly paid than a common laborer. He has never hesitated, during the whole term of my office, to grant me any reasonable request for the helping forward of the school system. God bless him! I am with all my heart a Prussian. And now, my friends, when you hear that old Dinter is dead, say, 'May he rest in peace; he was a laborious, good-hearted, religious man; he was a Christian.'"

"A few such men in the United States would effect a wonderful change in the general tone of our educational efforts."

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PROTESTANT BAPTISM IN ROME.—Rev. M. W. Jacobus, of Brooklyn, N. Y. baptized an infant child of the Rev. Mr. Hastings, the chaplain. He says of the event, "I count it a chief pleasure of my journey to perform this sacred rite in Papal Rome, according to the simplicity there is in Christ Jesus." "*The simplicity there is in Christ Jesus*" is in striking contrast with the superstitious mummeries which Priests of the Romish communion practice in administering baptism.

## Religious Controversy

BETWEEN AN ITALIAN YOUTH AND THE WORCESTER JESUITS.

The following letters we insert with pleasure. The young Italian who has thus boldly and ably drawn the Jesuits into the field, arrived in this city from the Mediterranean late in the past year, and first had a Bible in his hands early in January, 1851. The interest with which he studied it would be difficult to describe, as well the rapid progress which he made in learning the truth. A friend, who undertook the task of instructing his mind, has declared that it was a solemn thing to witness the enlightening effects of the Word and the Spirit of God on such a mind, prepared, as it had been, for their influences by a somewhat peculiar experience in Italy.

There are about fifteen hundred Italians in this city, of all classes and conditions, and many of them distinguished by activity, bravery, and endurance, in the late defence of Rome against the Pope and his allies. There is said to be not a Papist among them; and one of the most intelligent of their number has declared the belief that there is scarcely a real Italian Papist in the world, excepting priests. Those we have seen and heard of are more decided Protestants than many of our own countrymen; and they are distinguished by their reverence for the Scriptures, and their desire to be taught the very words of JESUS CHRIST. To see soldiers of that noble chief, General Garibaldi, devoting their leisure to reading Diodati's Bible, is very affecting and encouraging. Our countrymen should know that the Italian patriots are the chief champions of civil and religious liberty on the continent of Europe, and are devoted to the extirpation of Popery. They are accused by some of our newspapers with being infidels, socialists, assassins, &c. in the face of all facts.

The letters below were addressed to the Jesuits by Signor Camps, as he says, at the instigation of his own feelings. His views are those of many of his countrymen here; but they have been written by himself alone. Indeed, he needs no assistance, having already put the Jesuits where they truly are.

*"To the Jesuits of the College of the Holy Cross in Worcester.*

NEW-YORK, April 5th, 1851.

"GENTLEMEN,—I have received your letter of the 4th instant, but I must make a few remarks before answering it.

"I have already written twice—once to Mr. Moraschi, one of your number, (but without a reply,) and once to you all. In answer to this I have received your letter, signed 'The College of the Holy Cross.' I told you that if you did not reply I should publish my letter; and you request me to publish yours with it. I shall cheerfully comply.



“The following is my second letter, translated from the Italian :

“NEW-YORK, April, 1851.

“REVEREND FATHERS,—Eight or ten days ago I had the honor to write to your worthy brother, A. Moraschi, giving him a little message for you, as you will see in the copy of my letter at the end of this. There are more than one among you who speak Italian; so that I have no doubt my letter was understood.

“The Rev. A. Moraschi, Master in Philosophy, and, as I have understood, of the Spanish language also, ought to have received the letter; but in case he has not, I write this second, informing you that, in case I should not receive an answer, I shall have it published in the first religious newspaper next week. I will, however, suppose that my first has been lost; and requesting the president to observe and remember what I say, I shall now copy the other. But I inform you, (always supposing the other to be lost,) why I was constrained to write as I now do, and have done.

“1st. You should know that I, a Roman Catholic by birth, and led by the nose by the Papal heresy, until three months since, having come to this country, found, by the grace of God, *and of the only Intercessor, JESUS CHRIST*, good persons who enlightened me, and made me to know my Creator, whom I had too long disobeyed.

“2d. It seemed to me to be my duty to declare before the world that I am converted to the true faith, and intend to study theology, that I may preach the Gospel, as a missionary, to poor Italy.

“Knowing these two things, you may imagine my state of mind when I learned, through the brother of the Rev. A. Moraschi, (whom I hope to convert—that is, to be a means, under God, of converting,) that the Rev. Jesuit desired to find some one who would discuss religious subjects with him, saying it was very singular that every one else has found such an opportunity; but he has never been so FORTUNATE, *although he has greatly desired it*. My religion and my duty oblige me to undertake the defence of the holiest cause—the defence of justice; and although unworthy of so great a privilege, yet, trusting in the Holy Spirit of God, I accept the invitation. But he who challenged does not venture to write and fight: ‘*he is conquered without a battle.*’”

The following is the translation of the letter referred to :

“TO REV. A. MORASCHI:

“REV. SIR,—It will appear strange that I begin a correspondence thus unceremoniously with you; but I will relieve your surprise by informing you of the reasons which have influenced me.

“Your brother, poor man, has come to see me, and I have found him in

a truly deplorable condition: that is, an idolater, superstitious—in short, a Catholic. It was my duty to save him from perdition and error; but you, Rev. Sir, direct the motions of his poor heart, and, therefore, I could make no progress. But fear not. If God helps me I shall *save* him; I shall find him, and make him adore the true God, our dear Redeemer JESUS. I shall make him become a true Christian; I shall give him true religion in all its purity; I shall, with the help of the Most High, guide his soul, like a sheep of the fold of the good Shepherd. I pray you, sir, to give my thanks to all the holy fathers of the college, for giving good advice to my brother Ernesto. Oh, shame! God commands us to love each other, as he has loved us, (*John*, 13: 34;) and the Rev. Jesuits excite to hatred one brother against another, and thus break the tenderest cords of kindred. Oh! why will the Jesuits counsel the poor youth not to live with his brother for a single moment? Why? Because they know that I am what I believe I am—a true Christian, and love CHRIST better than priests; his Gospel better than the erroneous laws of the Pope; and truth better than hypocrisy. Yes, it is because they were afraid, knowing that I declare our Head to be God, and not the Church.

“Your brother told me, Rev. Sir, that you are desirous to find one who will dispute with you on religious subjects. Well, fortune favors you. I, a Protestant—I, who am acquainted with neither history nor philosophy, but only with the Old Testament and the Gospel, present myself against you, a Catholic, versed in history, and a teacher of philosophy. Do not draw back, then. Come on. Fight against the doctrines of your Redeemer—against the truth. Do not believe that any private hatred, or ambition, or any other worldly reason, excites me. No, indeed. I love you like a brother, and do not trust at all in myself, but in Him—in His HOLY SPIRIT, which He will give me, if I ask it with humility. (‘Your heavenly Father will give the HOLY SPIRIT to them that ask Him.’—*Luke*, 11: 13.) Oh, my friend, turn to the true faith. Become what I have become—a *Protestant, against the Roman Pontiff*. Stop! The way in which you are going is a false one; it leads you to a precipice. But if you think you are right, if you believe you have true faith, be so good as to answer the few questions following.

“1. Why do priests forbid the reading of the Bible, when JESUS commanded to read it? (*John*, 5: 39,) and Paul said that it ought not to be despised. (1 *Thess.* 5: 20.) Paul praises Timothy because he had read it from his childhood. Peter, whom you call the first Pope, recommends the reading of it to all. And, again, Paul exhorts to the reading of it, saying that ‘it is useful for instruction, correction,’ &c. Why do you say that it is unintelligible, when John wrote to fathers, to young men, and to children? Are things unintelligible such as should be written to children? Why do

you give the Apocrypha for truth, when the Jews themselves would not, and will not, receive that book as such, but call it Apocrypha?

"2. Why are the people obliged not to eat meat on Friday, Saturday, Lent, the four set times, and the appointed vigils, when Paul allows permission at all times and in all places, and even without any scruple of conscience? (1 *Cor.* 10: 25.)

"3. Where will you find in the Holy Scriptures a single passage which sustains the heresy of confessing to the priests offences committed against God? Why do you say there is a Purgatory, when Jesus has purged us with his precious blood? (1 *John*, 1: 7.) And why do Catholics worship, in opposition to the direct command of God, (*Ex.* 20: 45,) saints, angels, and the Madonna, while Paul disapproves it? (*Col.* 2: 18.) Peter did not permit Cornelius to worship him; and the angels themselves do not accept it. (*Rev.* 22: 8, 9.)

"4. Why do you take Peter for the head or prince of the Apostles, and the Pope for head of the Church, calling him God on earth, Vicar of Christ, &c. when there is one only head of the Church, (*Eph.* 1: 22; 4: 15. *Col.* 1: 18,) and the kingdom of Jesus is not of this world, (*John*, 18: 36;) and Jesus says, 'Let him who will be the chief be servant of all; let no one call you Rabbi, for one is your Master, even Christ; call no one father, for one is your father—He who is in heaven; and let no one call you master, for one is your master, even Christ, (*Mark.* 10: 43; 9: 35. *Matt.* 23: 8, 9, 10;) and when the great Apostle compliments your Pope with the title of the Man of Sin, the Son of Perdition, who sits in the temple of God, calling himself God? (2 *The.* 2: 4.)

"5. Why may not priests marry, when Peter was married, as Jesus healed his mother-in-law, (*Matt.* 8: 14,) and Paul approves of marriage, (1 *Tim.* 3: 2,) as he counsels to it? (1 *Cor.* 7: 2.)

"There would be much more to write to you; but if I should say all, my letter would have no end.

"In the expectation, &c.

ELIODORE CAMPS.

"Here is my letter; and what answer has been made to it? A defence? A reply? No; but a servile confession of being in the wrong. You write as follows:

[TRANSLATION.]

"WORCESTER, 4th April, 1851.

"Mr. Eliodore Camps,

"SIR—The College of the Holy Cross has received your letter of April 3d, 1851. As it contains nothing but insipidities and common accusations, which have been demonstrated false a thousand times, it does not deserve an answer. Your brother came here professing himself a Catholic, and knowing that this college is exclusively Catholic, and showed himself to be a Catholic while he was here. If you publish



your questioning letter, add this answer to it. There is but a single observation to be made, and that is, that there never has been known a Catholic who made himself a Protestant, unless from weakness of mind or motives of interest; and not a single example has ever been heard of, of a Catholic perverted to Protestantism at the point of death. Do not act the part of the Devil towards your younger brother.

“THE COLLEGE OF THE HOLY CROSS.”

“This letter of yours reminds me of the answer of a little boy about four years old, whom I once undertook to correct of a manifest fault. I told him he had done the thing, and he did not deny it; but he was proud, and took the only way to avoid the necessity of what he thought was humiliating. He insisted that he was right. ‘How and why are you right?’ said I. Finding nothing better to reply, he then got angry, and said: ‘I am right—because I am!’ Such an answer might be expected from a boy of four; but from a Jesuit—from a company of ‘Reverend Jesuits!’ And is this all that the ‘*College of the Holy Cross*’ can reply to my questions?

“You say that my letter contains accusations and follies. But what accusations have I made? I have only asked for explanations. If you think I have accused you, why do you not defend yourselves? If a soldier is called a coward, and, instead of drawing his sword, blushes and retires, saying, ‘Such follies do not deserve an answer,’ what shall we think of him? Does he not make a virtual confession?

“I am inquiring after truth; and that I well know is divine, and above human power. Your denying or evading it will not change it; and I shall love and seek it still.

“If you intend to intimate that what I say of your telling my brother not to come to the house where I stay, nor to keep my company, is not true, he is ready to attest it. If you insist, he will give the names of those of you who did most to prevent him from joining me on coming to New-York.

“You say that my letter contains ‘insipidities and common accusations, which have been demonstrated false a thousand times.’ But such an answer is not enough for me. A reasonable and true man ought not to say things without evidence, nor believe what every person may speak, from ignorance or malice. You give me words, but no proofs. Where, by whom, when, how, have these my ‘insipidities’ been proved false? Oh, Jesuits! Do you call the doctrines of CHRIST, who has redeemed us, ‘*False and insipid*?’ It is too true that my brother was what you call a Catholic; but GOD has had mercy on us, and we are, I hope, saved by the faith of the divine Redeemer JESUS. He has found religion in the Bible, and I hope will finally become a Christian also.

“I have been a Catholic also, or rather, a Papist; but now am a servant of CHRIST by his Gospel; and I solemnly declare, by the help of my Hea-

venly Father, to die, rather than lose my soul, by denying my religion, to throw myself again into the papal heresy or any other heresy whatever. 'Whoever will save his life shall lose it, but he that shall lose his life for my sake, shall find it.'

"As it is a Jesuitical practice to speak indefinitely, I do not know whether, by 'motives of interest,' you mean spiritual or corporeal interest. If, in the first sense, I affirm that any converted papist is converted for an interested motive, that is, for the salvation of his soul. If you speak in the second sense, you must mean that I wished to advance my interest by changing, and by tempting others to change Catholicism for Protestantism. Well, the proof is at hand. I am seeking to give lessons in Music and Italian, to obtain a livelihood, and, with great exertion, I am able only to pay my board. Except my honor and my peace of conscience, I have no property in the world. Where, then, is interest? Oh, Jesuits! Ye fat eaters of the substance of the poor, do ye talk of interest? Signior R. my good converted Catholic friend, has been persecuted and forced to leave his country, parents and friends; and poor in money, (but rich in faith,) has come hither, and labors in straitened circumstances, but though a poor exile, maintains his family. Signiors G. and P. who have been persecuted by 'Reverend Jesuits,' in Athens, in Greece, and forced to fly, are here without employment, with families—and why? Because they would not be what you call Catholics, but chose to be faithful to the Gospel; and they have suffered everything rather than deny CHRIST. What interest is there in that? Please answer!

"But if not actuated by interest, we must be men of weak intellects? Perhaps so: but, with all our weakness of mind, we find ourselves strong enough to perceive, what I now declare to you, that there is no sense at all in what you say. If you will have it that we became protestants from motives of interest, let us read in the book of our religion the words addressed by the Apostles to Simon, who wished to buy the gift of the HOLY SPIRIT with money. No, it is not we, but, on the contrary, Catholicism seeks its own interest, by demanding pay for entering Paradise, for being born, for living, and finally for dying. 'My house is the house of prayer, but ye have made it a den of thieves.' If a man is not rich, it is a serious affair to belong to your church.

"Say, then, who has the greatest interest in religion: the Catholic priest or the Protestant christian?

"I thank you for the advice you give me, not to act the part of the Devil towards my brother. I am far from doing it, as, for the glory and honor of GOD, I have placed him in the hands of the same friends who were the blessed instruments of my salvation, that they may save him and keep



him from doctrines of devils. Thus I shall not 'act the part of the Devil,' but conform to your advice in the best way I can.

"Repeating my request that you will answer the questions I have already sent you, and, while praying to God for you, I declare myself a Protestant, even unto death.

ELIODORO CAMPS."

### The Female Jesuit.

Such is the title of a work from the pen of a talented lady, wife of a valuable clergyman in London, which Mr. Dodd, of this city has in press, and which will be published in a few days. It will be read with great interest. We have been assured from the best authority that it is *an authentic relation of facts*. We give one chapter from it—that relating to the escape of Maria, the heroine of the book—from the Nunnery.

#### REVEREND MOTHER A LITTLE TOO LATE.

It was Saturday evening at C—— Terrace; the family were assembled at the tea-table, talking over the occurrences of the day, and making preparations for the morrow, when the postman brought in an unpretending looking note. It was not enclosed in an envelope, and seemed hurriedly sealed and directed. Mr. L—— took it, and as he read he drew the lamp nearer, and his evidently increasing interest awakened attention. It was from Marie.

"MY DEAREST FRIENDS,

"If you value the happiness and eternal welfare of a soul, which I am convinced you do, send Miss T—— for me this evening at the hour of six. She must, please, ask the man to ring the nun's door bell, that is the door through the yard we entered last night, and she must say that she has come for Miss G——.

"I have had a most dreadful time since I saw you, but will tell you all when I arrive at —— Green. I am now compelled to make use of an ingenious stratagem to get away. If not discovered, it will pass off very well, and then I will write to them from your house. I have been out this morning, and had arranged another plan, but this one seems the most prudential.

"Oh! my Christian friends, if you knew what I suffer—but I entreat you will be very careful how you speak of me, for I suspect some design, so the sooner I am away the better. I write this in great haste and under great distraction of mind. Humbly and earnestly begging your prayers that God may preserve me,

"I am, your most distressed and destitute supplicant, MARIE."

It was then half-past six, and before Elizabeth could reach the convent it would be half-past seven. What was to be done? the note said six. Perhaps that was the only time at which she could leave unopposed; perhaps half-past seven might be an inopportune hour, and not only fail of success, but subject Marie to discovery and confinement. Yet, on the other hand, she wrote in such distress, that the case must be urgent. Perhaps she might be on the point of being sent out of the country, and this her last chance of escape. If she heard nothing she might think they had deserted her, and be in an agony of suspense, not knowing what next to do. If they waited

till Monday they would not then know what hour to choose ; so it seemed better to run all risks, and to go for her at once.

Then who should go ? Elizabeth had been out all the morning, and was quite over-tired. She had not strong health, and was unused to going about at night by herself. It is no very agreeable undertaking for any young lady to go in cabs and omnibuses at night alone : besides, she knew not what unlooked for reception might await her at the convent. Should her brother go with her ? but it was Saturday night, and he was preparing for his Sabbath duties, and he of all others would be most likely to excite attention and opposition. Should one of her sisters go in her stead ? But Marie had asked for her ; she had been to the house, and knew the gate ; she was quicker in all her movements than they ; and she alone was known to possess that feminine tact and readiness which would enable her to evade troublesome questions and cope with difficulties. So the general permission was given ; and fatigue and timidity alike forgotten in the excitement of her enterprise, in a few minutes more she was equipped and on her way.

There is pleasure in sympathy, whether in a family or community, when various minds are brought together by one common impulse ; and pleasure in excitement, when directed to a wholesome object ; and pleasure in the active and united exercise of Christian kindness ;—and these emotions were experienced by each member of that family circle, and diminished the anxiety, which would otherwise have been painful, of the two hours which followed.

The pastor went to his study, the wife to her room, and the sister to hers, and probably all were at the same moment giving vent to their feelings, in committing their messenger to the care of Heaven, and praying that her errand might meet with success.

There was one little room in the upper story, which had been used in turns as a temporary sleeping room, or a summer sitting room, or an oratory, or a reading room, free to all, yet never decidedly appropriated to any, and it seemed to have been kept waiting for some unknown occupant. It had the prettiest view in the house, having field and pleasure grounds in the foreground, and beyond them a canal, winding more than canals are wont to do, bordered here and there with trees, which just allowed you to see a moving barge occasionally between them ; and further still, a well-known and picturesque village on a hill, with the spire of its church rising among the trees. It was as pretty a lookout as one could hope to find in the near neighborhood of a great city.

There was a little bedstead not then in use, and the sisters were soon engaged in drawing it from its receptacle, and preparing it for her who might possibly be its occupant. When ready it was not much unlike a nun's bed, only somewhat wider and softer. A small washhand-stand and carpet, a few chairs, a rosewood standing desk, on which a Bible was placed, were soon added to the furniture.

Little Lilly enjoyed the unwonted bustle, and must needs "help" to the utmost of her ability ; lugging in articles much larger than herself, and expressing most earnest desire for Marie's safety. While preparations were being completed up stairs her aunt went down to see that the fire was blazing, and the kettle singing, and coffee ready for the stranger.

Meantime let us follow Elizabeth on her expedition. When fairly on her way in

the dark night, she began, she said, to feel terribly frightened, not knowing but that she might get in, instead of Marie getting out. No thought of turning back, however, was for one moment admitted. On she went, with more than her usual activity; and having got over a mile or more on foot, she stepped into an omnibus, and in twenty minutes more reached a cab stand, and was driven to the convent gate, where, to her great joy, Marie appeared and sprang out to hail her. The cabman asked them whether he should drive them. "To where you took me up," was Elizabeth's ready reply: and off they drove.

Elizabeth changed into an omnibus to avoid being traced, and by half-past eight Marie reached her new home, almost overwhelmed by the excitement of suspense and terror passed on the one hand, and joy at her deliverance on the other. The sound of voices in the hall speedily brought all the family down to meet her. Her bonnet and cloak were soon off, and she was seated in the easy chair, by a cheerful fire, safe and free, taking the refreshment provided for her. As the circle sat round and listened to the account of all that had befallen her during the last four-and-twenty eventful hours, it would have been difficult to say which were the happier, Marie, or they who welcomed her. They took her early to her little room, but she was too excited to sleep till the dawn of day. She awoke on the day of rest—emphatically so to *her*. One of the sisters remained at home with her that she might have entire repose, both of body and mind, for that day; and occasionally they read together in that blessed book which she had so long sought, and prayed, and wept for, as it seemed in vain.

Between eight and nine o'clock on Saturday evening, a coach and horses waited at the gate of the convent of —, to convey the Reverend Mother to the convent at —, where she probably arrived about two hours after Marie's departure.

Marie having since resolved on the publication of her previous history, will now be left to tell her own tale.

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### The Jesuits.

The following notice of the PROMINENT SCENES in which the Jesuits have been actors, we take from an admirable discourse on the Jesuits, delivered by the Rev. Dr. Berg, and published in the April Number of the very valuable Magazine which he conducts, entitled, THE PROTESTANT QUARTERLY REVIEW; which has reached its eighth year. It is a work which deserves a wide circulation, and from whose pages we should be happy very often to enrich our own if we could find room.

Were I to attempt a sketch only of the prominent scenes in which the Jesuits have been actors, I should scarcely know where to end. Who were implicated in the assassination of Henry III. of France? The Jesuits. Who planned the Spanish Armada, which the tempests of heaven and British valor sunk to the bottom of the deep seas? The Jesuits. Who devised the gunpowder plot, to destroy the British parliament at a blow? The Jesuits. Who procured the murder of Henry IV. of France? The Jesuits. Who brought about the revocation of the Edict of Nantes,



and raised again the howl of bloody persecution against the Huguenots? The Jesuits. Who have been commingled with the most deplorable scenes of national commotion and war, which have desolated Europe for the last two hundred years? The Jesuits. What name has passed into a proverb, indicating all that is artful, base and treacherous? Jesuit is that name. And yet this is the Order that finds apologists in Republican America! An order that has been proscribed by the different governments of the world, and expelled from all countries in which it ever established itself, which has been no less than THIRTY-NINE times suppressed and banished, at intervals prior to its total abolition by the Pope in 1773! These are the THIRTY-NINE ARTICLES of Jesuitism! If there is one Pope, in the long list of 263 Pontiffs, (though some of the earlier names entered on the catalogue belonged to persons who were as much Pope of Rome in their day as I am in mine,) if there is one Pope who has been a benefactor of the human race, it is Pope Ganganelli, or Clement XIV. "the man of the age," who braved the wrath of the Jesuits, and died the victim of poison, administered through their agency, and who nobly, boldly and faithfully bore his testimony against that society as the bane of Christendom! He charges upon the Jesuits, "dangerous seditious, tumults, dissensions, and scandals," justifies their expulsion by the Kings of France, Spain, Portugal, and the Two Sicilies, because, to use his own words, "it was absolutely necessary to prevent the Christian people from falling on, exasperating and tearing each other to pieces, in the very bosom of our holy mother—the Church!" The sons of Loyola have always been the staunchest advocates of the Pope's infallibility. But if the Pope is infallible, what are the Jesuits? But, alas! the Pope is not infallible, or, if Ganganelli was, in 1773, Pius VII. was not, in 1814, for he reinstated the Order; and since his day, the Jesuits, the wiser for their experience, but none the better, have gone forth over the earth, as the unclean spirits—like frogs issuing from the mouth of the apocalyptic dragon. In our own land you hear their croaking, and you see their slime. If they are wise, the less attention they attract by inviting discussion of their principles, the less of lofty and overbearing haughtiness they exhibit, the more will it be to their credit. Let them not boast that they are destined to rule this country! That eagle is not to be hawked at and slain by the mousing owl; nor is the honor of free America to be laid in the dust, because in pity she has opened the clefts of the rock to a generation of vipers. A merciful God will not so utterly crush the hope and liberty of an oppressed world. He will not permit the cross of the Jesuits to obliterate the stars which spangle the blue field of our national banner, and change those glorious stripes into yellow flames, blazing out Rome's fiercest hatred against all who know and love the truth. No! No! He will not suffer that ensign which is honored on every sea, and envied on every land—which, wherever its ample folds unroll their gorgeous drapery, and float over the wide ocean, displays a banner that never was stained with infamy, and never was unfurled to shelter tyrants.—He will not suffer it to be defiled with the accursed heraldry of Rome! Never! Never!

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THE CLERGYMAN AND THE SKEPTIC.—"If we are to live after death, why don't we have some certain knowledge of it?" said a Skeptic to a Clergyman. "Why didn't you have some knowledge of this world before you came into it?" was the caustic reply.

### A Visit to Baltimore.

In the latter part of March we visited the city of Baltimore for the purpose of presenting the objects and claims of the AMERICAN AND FOREIGN CHRISTIAN UNION to such of the churches of the several denominations as circumstances might permit us to address. The third and fourth Sabbaths of that month, and the first in April, were thus spent. And certainly it is not often that we have passed three Sabbaths more pleasantly. On the first two we had the privilege of pleading our cause in the churches of the Rev. Drs. Hamner, Morris, Musgrave, and the Rev. Messrs. Heiner and Smith—three of them Presbyterian, one German Reformed, and one Lutheran. And although the weather was far from being favorable, we had no reason to complain of the attentive hearing which the people gave to the subjects of the discourses delivered.

The last Sabbath which we spent in that city, we addressed the Episcopal Methodist church in Eutaw-street, in the morning, and that worshipping in Charles-street at night. On both occasions the audiences were large and attentive. We may remark, in passing, that Baltimore is one of the strongholds of the Methodist Church in these United States. In that city Coke, Asbury, and others of the Fathers of that Church in our land, often and abundantly preached the word, and were greatly blessed in their labors. The late Bishop Emory preached much in that city, and lies, as does the excellent Asbury, buried there. Bishop Waugh, greatly beloved by all who know him, makes that city his place of residence, where he passes a serene and happy old age; visiting, however, in the discharge of his episcopal functions, such portions of the country as are allotted to him in the distribution of the work between him and his colleagues.

The number of Methodist churches in Baltimore and its suburbs is *thirty-one!* Several of them are large and powerful; and all are, so far as we could learn, in a flourishing state. The mode of extending their system is an admirable one. They first commence a Sunday-school—often in a private house, or school-house—in the neighborhood where they contemplate building a church; next, they erect an edifice which will serve a few years as a place of preaching, as well as for the Sunday-school. In the meanwhile the population increases, aided in its progress by the moral influence of a place of effective preaching and earnest prayer. In this way the number of the Methodist churches has wonderfully augmented in Baltimore within a few years. The churches of other denominations—Presbyterians, Episcopalians, Baptists, Lutherans, German Reformed, &c.—have also greatly increased. Some of the minor branches of the great family of Methodist



Churches have a considerable influence, especially that of the Protestant Methodists, who have some able and eloquent preachers.

In the Eutaw-street church the sacrament of the LORD'S Supper followed the sermon in the morning, in which we felt it to be a great privilege to partake. There were five or six hundred communicants, who came up in companies, and kneeled around the semi-circular enclosure which surrounds the altar, or table rather, below the pulpit.

#### THE TWO GIFTS.

Whilst administering the cup to one of those companies, and making a few remarks to the recipients in a low voice, a brother slipped what appeared to be a bank-note into our hand. At the close of the service a "Mother in Israel" gave us another. Both were deposited in a pocket quietly, where they were lost sight of till the next day. Upon examination, it was found that one was a one dollar note, and the other little roll contained two, each of fifty dollars! We suppose that the gentleman gave the \$100, but we have no means of knowing who he was. How beautiful! It was almost literally *placing the gift on the altar!* It was a sweet season of spiritual enjoyment. The SAVIOUR was manifestly present with His people. How did our heart go forth in thanksgiving for the fact that our Methodist brethren do so effectually "preach the Gospel to the poor" in Baltimore, (which now has a population of 169,125, and has increased more rapidly, it is believed, *relatively*, than any other city in our country,) all their churches, with one exception, being "churches without pews"—that is, in which the seats are for all.

After dining with Dr. Roberts, who is both an excellent physician and a faithful local preacher, and is beloved by all good people, we went down with him and a portion of his family to Fort McHenry, two miles distant, where we preached at three o'clock to the two companies of cavalry that are stationed there, with the officers and their families, in a beautiful brick chapel which Dr. R. has caused to be built within a few months, by his personal exertions, having obtained the means (excepting some \$700 or \$800, which he still owes, but which, I trust, he will not be permitted to owe long) by personal solicitation. The good Doctor is chaplain to this station, having been appointed to it several years ago—eight or ten, I think—after having labored for the spiritual benefit of this military post for ten or twelve years, without compensation.

We wish that space would permit us to give an account of the very interesting services which recently took place at the opening of this chapel. It was on a Sabbath afternoon, and many of the Protestant pastors, of almost every denomination, were present, and took part in the services. The

beautiful hymns sung on the occasion were written by members of Dr. R.'s talented family.\*

We also greatly wish that there was room for the notices of some of the conversions among the soldiers and officers which have taken place at that post during the last twenty years. Some of them were remarkable. We were astonished to hear the histories of some of the young men who have come hither as young recruits; for it is now very much used as a *dépôt*, if one may the use the word, for such, where they receive their elementary training. O how important that the Gospel should meet them at the very *outset*! Some of these recruits have been sons of some of the first families in our country, or in Europe. Quite a number have been graduates of colleges. There have been some fine classical scholars, excellent mathematicians, and even one or more cases in which a knowledge of the *Hebrew* was possessed!

But we must close this notice of our recent visit to Baltimore, a city which we always visit with pleasure; for it contains many dear children of God, faithful ministers of the Gospel, and liberal and excellent men. And all this exists amid a large and influential Roman Catholic population, between whom and the Protestants there are very kind relations in social life, however strong each may be in their peculiar religious connections. This is as it should be.

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## Our Own Operations: Home Field.

RHODE ISLAND.—A Missionary in Providence writes as follows:

“The past month has been one of singular interest and prosperity, in connection with my sphere of labor in this city.

“Through the Ladies’ Domestic Missionary Society I have obtained a hall in a very central place, where I hold a weekly lecture on Friday evening, expressly for Romanists. Last Friday was the second; and quite a considerable number attended. I trust that the attendance will be large in the course of a short time; and much good will necessarily result from thus publicly bringing the great truths of the Gospel before the minds of my fellow-countrymen. Three have lately experienced peace, through faith in CHRIST; others are earnestly inquiring the way to Zion: one of them is

\* The reader will find, under the head of MISCELLANEOUS MATTERS, a number of very sweet verses which a niece of Dr. R. wrote, after hearing the sentence given at the head of them.

reading 'Baxter's Saints' Rest,' and expresses much gratitude for my having loaned him such a good book; he is quite an intelligent young man, and has been reading the Bible for some time. In addition to my other labors, I could do much good by the gratuitous lending of books, suitable for Roman Catholics to read; many of them would be very desirous to read, but I cannot supply such books as would suit. I bought a few of 'Kirwan's Letters to Bishop Hughes'—the only copies I could find in the city—and have been lending them about from one to another; and much good has resulted from them. I would greatly wish to have some more copies of Kirwan, and some such as 'Baxter's Call to the Unconverted,' or his 'Saints' Rest,' and the experience of some converted from Popery—as 'Frank, the Irish Boy,' 'Sarah Dougherty,' &c. and the Bible Reader, prepared for the Massachusetts Sunday School Society, &c."

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BOSTON.—Our Missionary in Boston writes as follows:

"My labors, I am happy to say, continue to increase in extent, particularly in the visiting department from 'house to house.' I have been enabled to visit twenty families this month, whom I had not visited before, and met with favorable reception; and from the daily fading away of Romish prejudice and opposition to the Scriptures which come under my observation from time to time, I fondly hope that good is silently doing, and that the spell or chain by which the consciences of my Roman Catholic countrymen were long bound in Ireland, will shortly be broken in America, and the spirit of Popery and power of its priesthood be annihilated and 'consumed by the spirit of the Lord's mouth.' A Roman Catholic woman, whom I have several times visited at the request of her husband, who is a Protestant, has been for some time thinking seriously on the subject of religion, and has lately been prevailed on to attend church with her husband. Her Roman Catholic neighbors, perceiving the change, (as the woman had been formerly a rigid Papist,) went directly and told the priest, who immediately visited the woman, (in the absence of the husband,) and threatened her with 'excommunication, with all its alarming and fearful consequences—banishment from God, heaven, and future happiness—for her disobedience to God's clergy, and ceasing to hear the Church.' The woman fearlessly declared her contempt and disregard of his assumed authority and power, and commenced to 'render a reason of the hope that was in her.'

"I find that my domiciliary labors are the most effectual mode of access to Roman Catholics, who, from 'fear of man, which bringeth a snare,' and their deplorable ignorance, would not be induced to hear the Gospel in any public way. They, in general, receive me with warm affection, listen with great attention and apparent delight to the reading of the Scriptures, and



the story of the Cross unfolded; but I regret that, with all this, they cannot be prevailed on to attend the meetings, though they often promise to do so, and say they have not the slightest objection. Still, it is encouraging to find prejudice so far subsiding that the word and its messengers has access to their dwellings. The LORD will, I trust, in his own time, 'do greater things than these.'"

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PHILADELPHIA.—A laborer in this city writes.—“You will be pleased to learn that, since the third of last month, no fewer than fifteen families here have come to the conclusion to abandon the errors of Romanism. You may judge of our satisfaction in being permitted to gather them, with their children, into our Sunday-school. We have made arrangements to accommodate seventy or eighty scholars, and will, no doubt, soon have the room well filled.”

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### **Spanish Mission in Texas.**

An interesting letter, dated the 19th of March, has been received from the Society's Missionary at Brownsville, Texas, from which we make an extract or two.

“Upon my arrival at Brownsville, I met there three Roman Catholic priests. As soon as they learned who I was, they began to exclaim against me, and against the books I distribute. They were listened to by a certain number of persons who were unwilling to confide their children to my instruction; but now they come to entreat me to admit them into my school. The priests having exhausted all their measures, have abandoned Brownsville, and returned to France. I am now the only minister of the Mexicans in this region. I am sent for to visit the sick, to perform the funeral services, to preach—to do everything, in short.

“Every Sunday I have the pleasure of seeing the school well filled with people who attend the Spanish service. I have not yet the satisfaction of being able to name any converted Mexicans in the city of Brownsville; but I can mention a number who have become Protestants.

“The Sabbath-school is continually advancing from blessing to blessing. The number of my scholars amounts to thirty-two—twenty-two boys and ten girls. Many more desire to be received; but I can admit no more, as I could not give instruction to all. Although my wife is much occupied in domestic duties, she assists me by giving lessons in reading and embroidery to ten young ladies.

“On the 22d of February, the birth-day of Washington, I was in the

procession with the children, and we sang several hymns in Spanish, and the Americans sang in English.

“The Rev. Mr. Chamberlain invited me last December to come with all my scholars to a Sabbath-school, held at his church every Sunday, from nine to ten o'clock in the morning. I answered that before taking this step, I desired to become better acquainted with the people, and by means of more frequent visits to the parents, to prepare them to give their consent when the request should be made of them. I accordingly attended to this matter during the month of February, and having obtained their consent, the first Sunday in March we repaired to the Presbyterian Church in a procession. We have continued, and shall continue to do so each Sabbath, with the help of the LORD. The Sunday-school at nine o'clock in the morning has not weakened that which is held from two to three in the afternoon.”

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## Foreign Field.

### Letter from the Evangelical Society of France.

(Continued from page 122.)

You will read with some interest the following account given by one of our teachers who is employed in one of our Stations of the Department of the Yonne.

“Allow me to give you the details of a fact with which I was deeply impressed: Lately, while I was preparing for divine service, during the absence of the pastor, a woman called upon me. She looked sad and uneasy. ‘I am the most unhappy woman in the world,’ said she, ‘I tremble for my life and for the honor of my children. Four days ago, the baker would give us no bread, because for these three years we paid him no money, and this is much my husband’s fault. Of late, my husband received a sum of 250 francs which were due to him; but instead of discharging his debt, he concealed his money, meaning to dissipate it according to his own fancy. Since that time he is a frequenter of public houses, and comes home only to insult and ill-treat me.

“‘Yesterday and the day before I vainly tried to discover where the sum was, but this morning, recollecting the words you quoted a few days ago’—‘ask and it shall be given you; seek and ye shall find,’—I fell upon my knees and besought the Lord to make me find the money, that I might pay the baker. My prayer was heard: I discovered 225 francs, which I immediately carried to our baker. When my husband comes home and does not find his money, he is likely to kill me, if there is no stranger with us. Pray, sir, come and spend the evening with us. You will easily prevent him from ill-treating me, as he has much esteem for you.’—‘I will go,’ said I.—Some time after I went to the meeting. When the worship was over the woman came to me, and bursting into a flood of tears, she said, ‘Dear sir! be sure to



come to our house. While I was at home my husband came in, and on perceiving that I had taken his money, he fell into such a passion that, but for the interference of my mother, he would have broken all the household furniture with an axe which he had purposely brought. But this is not all: he has loaded his gun to kill me when he comes back. What is to become of my poor children?—I resolved on following the woman, and not leaving her till her husband was appeased. In passing a public house whence much noise was proceeding, we heard his voice. I said to the woman, ‘Go home and pray to the Lord for us both.’—I entered the public house. On seeing me, that man said to his companions: ‘That gentleman is not a *red one*, (*un rouge*) but he is a good-natured fellow. We must drink his health.’ I was offered a glass of wine, and had a little conversation. I observed that his looks were softened down. I desired him to come out for a moment. After hesitating a little he followed me. I said to him: ‘Can you trust in me, and believe that I am able to give good advice to a friend?’—‘Yes, sir,’ said he, ‘you may say all you choose, I will never be angry with you.’—I then spoke to him about the duties of a father, his responsibility towards God, the good and the evil his conduct may do to his children and his whole family. He listened to me with the most serious attention, and pressing me in his arms:—‘How happy I am to have met you this evening! I was a lost man. How guilty and miserable I am!’—He acknowledged his guilt, declared that the fault was his and not his wife’s. I accompanied him home. There I witnessed the most cordial and impressive reconciliation. The husband and wife thanked me in a most hearty manner. They desired me to read a chapter in the Bible and pray with them. Since that time peace and union have prevailed in their house.”

The work in the Department of the Sarthe bids fair to increase in a most hopeful manner. One of our agents writes as follows:—

“I have revisited the villages of N. L. and S. C. and in each of these villages I have met the most cordial welcome. The religious movement has not slackened, and many people are grieved because we do not continue preaching the Gospel in their villages. Indeed, this is much to be regretted, especially as regards the village of N. for I believe there is a work to be done in that place. To be sure the religious movement, far from slackening, would go on increasing, if we were able to announce the Gospel among all the populations that are anxious to hear it. A very short time ago, a countryman informed me that nearly all the inhabitants of an important village were about to ask the Rev. Mr. Porchant to come and preach the Gospel to them.

“For more than six months the inhabitants of the village of F. evince the same desire.

“Some time ago the inhabitants of S. F. petitioned for the same object.

“In several other places it would be no difficult matter to open a way for the preaching of the word of God; but I dare not, as I see that we do not continue preaching in the villages where doors are already open.

“We are then in need of able preachers,—and could we procure them, much good would be done in that country. But in order that I may safely estimate what I have asserted, I will give you a brief account of the last conversations which I had at M. and N. and at other places which I have visited. At several houses of N. they said: *We sadly miss the preaching of your pastor; you had promised that you would continue your work here; why do you abandon us?*—But, said I, you have no place of worship for us, and during the winter we cannot hold our meetings in the open air.—*Well*, said one of them, I

*will give the use of my barn : it is small indeed, but it will be better than nothing.— Since you only want a place of worship, said another, I hope that your pastor will not be long without coming, as I will procure one as soon as possible.—Another said : I had hired this house till Easter ; I must leave it within a few days ; if you choose, I will grant you the use of it for the whole winter.*

“After I had read a chapter with a whole family sitting around me, the mother said : *Go on ; what you read is so beautiful, and pleases me so much, that I should not be tired were you to remain with us all day. I have never heard our priests read those passages ; why do they never speak about these matters ?*

“At another village I spent the whole evening with a family who have the best dispositions, and have completely renounced popery. We spent the evening in reading the word of God and conversing about divine truths. Then they desired me to pray with them. They had prepared a bed for me, being unwilling to let me go to the inn. These people were supplied with the Bible two months ago.

“At M. I can also pray and converse with several families. Those familiar conversations frequently effect much good. One evening, having presented a woman with a religious tract, in order to have an opportunity of conversing with her, I prevailed upon her not only to accept of it, but also to attend our worship. She desired me to read her the word of God, and pray with her and her family as often as I could.”

From what we have said, sir, it may be perceived that our work is progressing, and that its prosecution is urged by many reasons. The hand of God may be traced all along in opening fields for cultivation, and in crowning the efforts of our agents with the blessing of the HOLY SPIRIT. We have no doubt of your being convinced that it is our duty to go on. Suppose we have no difficulty in keeping up our work, you will certainly say with us : “We must advance farther and beseech the Lord to impel us onward”—Alas ! However deeply impressed with that thought, we must suppress it : more than that, we must entertain a thought very different from it, namely—we cannot keep up the works we have undertaken, we must lessen, perhaps greatly reduce them . . . Must the idea be ascribed to the weakness of our faith ? Ah ! we feel that it is weak, and we beseech God to increase our faith. But some perhaps will find in us the opposite fault, and reproach us with want of prudence, when we shall say that as yet we are on the only ground of faith, as we have not suppressed any station, school or allowance, and yet our deficit amounts to 81,000fr. Yes, sir, this debt of 54,000fr. which was mentioned in our bulletin dated October the 1st, far from having been lessened, is now increased to the considerable sum of 81,000fr. If we add to this the amount of our liabilities, viz. 38,000fr. we shall require the sum of 119,000fr. in order to settle our accounts on April 15th, 1851.

Such are our circumstances :—they are difficult : they are painful. While many facts, which we consider as blessings from above, urge us forward, we are kept back by the insufficiency of our resources. Our hearts are afflicted, our consciences are in great perplexity about the course we ought to follow.

Could not our Christian friends deliver us from such perplexities ? Could they not restore to us the composure and freedom of mind necessary to the prosecution of our work ? And, what is more important, could they not place us in a condition to maintain that work, and to follow that persevering course to which we are so obviously inclined ? Could they not prevent our fellow-laborers and the people to whom they are announcing the Gospel from being despondent and disheartened ? The very existence of the Evangelical Society is at stake. From its financial situation it may easily be perceived that (to speak humanly) it only sustains itself by credit, and that if the Committee were to stop their payments,—if they were unable to repay the money which they have borrowed and which will shortly be

claimed, they would be placed in the most critical situation. We beseech the children of God seriously to consider it.

Several of our Christian friends have answered our last appeal; but how many are yet behind-hand? If you are among the former, sir and dear brother, aid us in recommending the present appeal in the circle of your connexions. And let us be permitted to add:—Whatever you may have done in behalf of our Society, if you are touched by its difficulties, recollect that our Master has given us His extraordinary example, and that we now have an opportunity of imitating Him.

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### General Remarks.

We had intended to give in this number interesting details from many of the stations in the Home Field, as well as in the Foreign, but have concluded to postpone them till our next, which will enable us to do more justice to the work in all directions.

We have very interesting letters from Valparaiso, Hayti, Ireland, France, Italy, (especially from the Waldenses, and from Rome,) as well as from New Orleans, the Valley of the Rio Grande, Northern Vermont, Philadelphia, &c. &c.

We will only add, that our Chapel at Rome has not been closed, and we begin to hope that it will not be—by the authorities. Our chaplain writes in fine spirits.

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THE NEXT NUMBER OF OUR MAGAZINE.—Our next number will contain the Second Annual Report, and notices of the Anniversary of the Society. It will be replete with such information as all the friends of the Society must desire to receive.

We must postpone to the July number of our Magazine the second article on HOLLAND, the NOTICE OF THE ASSOCIATE CHURCH, and the Letter to Dr. Candlish on MALTA.

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### Notices of Books.

THE ROMAN REPUBLIC OF 1849.—This is a very interesting volume of 240 pages 12mo. written by Theodore Dwight, author of several useful books, among which was a "Tour in Italy," made in 1820 and '21. It is published by R. Van Dien, No. 86 Nassau-street. Mr. Dwight has written this work *con amore*, for he loves Italy, her suffering people, her brave heroes. The volume is adorned with fine likenesses of Garibaldi, and several others of the prominent men in the late heroic struggle. We hope the work will have an extensive circulation.



EVANGELISM, CATHOLICISM, ROMANISM, AND PROTESTANTISM.—A volume of 214 pages, 12mo. by J. Borland Finlay, A. M. Ph. D. and Pastor of the Reformed Presbyterian Church in Williamsburgh, New-York.

This is a work of great merit, as well as of much research. It ought to have a wide circulation, and we think it will have. We know not where more important information can be found, relating to the great subjects which it discusses, than in this little volume. It is a real *multum in parvo*. It is rightly dedicated to the Rev. Samuel B. Wylie, D. D. a veteran in the cause of sound learning and evangelical religion.

DR. BERG'S REPLY TO ARCHBISHOP HUGHES ON THE DECLINE OF PROTESTANTISM.—A Lecture delivered in the Musical Fund Hall, Philadelphia, Tuesday evening, November 26th, 1850.

We are ashamed to be so late in noticing this admirable discourse, which was heard by an attentive audience, and has had a wide circulation in a printed form, having been issued from the press by T. B. Paterson, Philadelphia. It well deserves the reception which it has had. When it first appeared we received a copy of it from the worthy author, and intended to notice in our columns, but a friend desired it who was going to make a speech on the same topic, and we gave it to him; and though we have had several copies since, they did not stay long enough with us, so that when the time to write a notice came, which is always at the last moment with us, we are sorry to say it—behold they were gone!

[Several notices are necessarily postponed.]

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## Miscellaneous.

“The ever-blessed God walks by our side from the cradle to the grave.”

Oh! thrilling thoughts, thou man of God!

Those touching words of thine  
Awake, e'en now, within my heart,  
Of hope and joy divine.

This life hath many sunny spots,  
And yet it hath deep shade,  
That unto our dim vision seems  
For aye about us made.

But words like thine dispel the gloom  
That weighs the spirits down,  
And bid us, in the smile to come,  
Forget the passing frown.

We bless thee for their soothing power;  
We bless the Holy One,  
Who bids thee teach that in life's shade  
We are not left alone.

Not left alone! 'Tis sweet to think  
Our SAVIOUR'S ever near:  
To think that from our cradle sleep,  
We in His sight are dear;

To think that in our later years,

Our trembling steps He'll guide;  
And if we droop, His loving hand  
Will draw us to His side:

To that dear shelter won for us  
By blood, and tears, and death;  
Where e'en the dying thief was blest—  
Blest with His latest breath.

Oh! holy memories like these,  
Make earth seem more like heav'n;  
We cling the closer to His love  
Who such a hope hath giv'n.

Farewell! I pray our God to bless  
And keep thee on thy way;  
My eyes may ne'er look into thine  
As they have done to-day.

Perchance, ere long, the seal may be  
For aye, on thine, or mine;  
But until then thy words shall find  
Within my heart a shrine. ORIA.

THE PRESBYTERY OF INDIANAPOLIS, Iowa, at Greenwood, Iowa, April 4th, passed resolutions "approving of the objects of the AMERICAN AND FOREIGN CHRISTIAN UNION, and commending it to the prayers and liberality of our Churches."

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## Movements of Rome.

THE ARCHBISHOPS OF PARIS AND CHARTRES.—Rome boasts much of her *unity*; and, in some respects, justly enough. All who belong to that Church certainly *profess* to believe the very same doctrines all the world over, touching almost every possible point—Transubstantiation, the Sacraments, Purgatory, Intercession of the Saints, the efficacy of the Mass, &c. &c. Nevertheless, it is notorious that there are many priests in Italy, France, South America, and all other Papal countries, and indeed in all portions of the Roman Catholic Church, who are sheer infidels. But as to many other subjects, it is very far from being true that there is entire harmony of opinion in the Romish Church. At this moment Monseigneur Sibour, Archbishop of Paris, and Monseigneur the venerable Archbishop of Chartres, are engaged in giving very different advices to their dioceses, in their bulls, respecting the duty of the priests in regard to politics. The Metropolitan dissuades his subordinates from having any thing to do with such matters, and exhorts to diligent attention to their appropriate work. His ancient friend of Chartres has come out boldly, and denounced all such advice! The Archbishop of Paris has replied sharply to his rebellious suffragan bishop. As the latter is another Phillpotts, he will certainly have the last word. This controversy, in the holy, apostolical, and undivided Roman Catholic Church, is scandalous. It is quite Protestant to have any independence in relation to matters on which the Bible is silent. The Pope will have to lay his hand authoritatively on the shoulder of each, and command *unity* in relation to the subject of dispute.

The *Freeman's Journal* is not well pleased with the new School Law in the State of New-York, and pronounces it a "botched, mangled, ridiculous, and utterly intolerable bill." It may be all that; and yet *this* is not the great cause of the opposition made by Bishop Hughes' organ.

INCREASE OF ROMANISM IN DETROIT.—A correspondent of the *Freeman's Journal*, writing from Detroit on the 1st ultimo, says that the "Congregations of the different [Roman Catholic] churches in this city amount to nearly 14,000; they are mostly Irish and German." We should like to know what is the entire population of that city. He further states that

Monseigneur Lefevre, having "completed a large cathedral, and an hospital, contemplates building a large school-house for the 'Brothers of the Christian Doctrine,' and a convent for the 'Ladies of the Sacred Heart.'"

The same paper, of the 12th ultimo, gives a full account of the commencement of the Mission at St. Joseph's Church in this city, which was to last two weeks. The services of Mass, instruction, catechism, confession, meditation on the Rosary, sermon, followed by the benediction of the Blessed Sacrament, &c. &c. crowded every day from five or six o'clock in the morning, till a late hour at night. The "Confessionals of the Missions" were open from six o'clock in the morning, and three in the afternoon; and "the number of Fathers hearing confession was from eight to ten." The editor speaks in rapturous terms of the services of four "young American Fathers;" three of whom were not Roman Catholics five, six, and seven years ago. One was Father Walworth, another was Father Hecker, who were the companions of the editor what time he went to Belgium, shortly after his conversion to Romanism, hoping to become a Redemptorist Missionary; but "the wise Superiors of the Order" told him at once "that it was not the will of God that he should assume the obligations of the religious state;" having discerned, it is probable, a marvellous talent for the editorial management of the *Freeman's Journal*, which they rightly concluded was not work that appertains to a "religious state." Certainly, it would be difficult to find much of a religious spirit about it.

The same journal informs us that Cardinal Wiseman did, on Wednesday, March 19th, 1851, bless six bells for the newly-finished church of the Redemptorists at Clapham, near London. The Cardinal is *habile* enough for all sorts of work, and he is likely to have a good deal to do.

Archbishop Alemany dedicated a new Catholic Church in Sacramento, California, on the 23d of February last, and has taken steps for the establishment of an Orphan Asylum, and a Free School for Females, to be under the direction and superintendance of the Sisters of Charity. Liberal subscriptions were made, his Grace heading the list with the sum of five hundred dollars.

IMPORTANT TO BE KNOWN.—Archbishop Hughes' organ says, (April 12th): "American citizens used to be looked upon with great respect in Germany, but since Mr. Clayton sent a *spy* to examine the prospect of a favorable issue for the Abolitionists of Hungary, the German Governments have changed their bearing towards our countrymen. They fear a thief in every American; and so, if they possibly can, they stop Americans from entering their territory." This is very alarming! Every American regarded as a "thief," whenever he crosses "Father Rhine!" This is too bad.



Will Archbishop Hughes be made a Cardinal? This is a grave question. We have our opinions about the matter, but cannot find room in this number for their expression.

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## View of Public Affairs.

In some of our northern cities there is still a good deal of agitation on the subject of the *Fugitive Slave Law*. In particular, Boston has been the scene of much excitement in relation to two slaves—Shadrach and Sims: the former of whom escaped during his trial, and made his way to Canada; the latter was sent back by the authorities to the State of Georgia.

The unusual and abrupt termination of the session of the Legislature of New-York has furnished a topic of much remark, and will occasion, it is believed, an extraordinary convening of that body.

The influx of gold from California still continues, and contributes greatly to furnish the means of enabling our merchants to pay for the great importations of merchandise from Europe—an importation much exceeding in amount the common exports from the country.

The news from California and Oregon would lead one to believe that, upon the whole, religion and order are gradually gaining ground, although there continue to occur occasionally—too frequently, alas!—deplorable outbreaks in the former. We greatly fear that none of our religious bodies are as fully awake as they ought to be to the importance of sending faithful and able preachers of the Gospel, in sufficient numbers, to that distant portion of our vast country.

The hearts of good men are often distressed by hearing of so many shocking murders and dreadful rencontres in different parts of our land. Nor are they confined to the foreign portion of our population; they abound most among the ignorant, degraded, and generally the vicious classes.

Great numbers of our citizens are at this moment on their way to the "World's Fair" at London, which will open in a few days; and many will follow.

There is not a great deal that possesses sufficient interest to make it worthy of being chronicled, in relation to the Old World. In Spain, Portugal, Italy, Greece, Turkey, in the South, and in Russia, the Scandinavian countries, Holland and Belgium, in the North—all is quiet for the present.

In Germany no decisive step has yet been made, it would seem, toward an

adjustment of the difficulties which agitate and divide the great Germanic race. The "Dresden Conference" still protracts its tedious labors. It will be no easy thing to construct a federal or united government for that nation, in which all portions of it shall have a proper share.

In France it is said that Socialism, which, with all its errors and extravagancies, embraces almost all the real Republicanism there, is making great progress. We can hardly think that the present government of that country can continue a very long time; for it commits the same fatal mistake which Louis Philippe did—that of opposing the kingdom of God in that land. The issue of such a contest cannot be doubtful; for CHRIST is strong. May Christians be awake, to pour the Scriptures into that country, whenever the door becomes wide open, as it will one day, and that not very distant. There is a great deal of plotting and counter-plotting at this moment between the President and the various parties in the Assembly.

Lord John Russell and his colleagues still hold their posts, and probably will, until it be decided to have a new election of members to Parliament. In the meanwhile, the regular and necessary business of that body is going forward.

There has been a great deal of debate in that body, in which almost all the Irish members have had an opportunity to express their views in relation to Lord John Russell's Bill in regard to "Papal Aggression." Some violent scenes have taken place. At this distance we cannot see how the Honorable Henry Drummond could allow himself to speak as he did, lashing the passions of the Irish members to perfect frenzy. No good can come from such indiscriminate and intemperate speeches.

On the other hand, the Irish Roman Catholic members have done their own cause great damage by their arrogant and unwise demands. If care be not taken, some very severe and injurious legislation will be adopted, which may advance, rather than retard, the interests of Romanism in Great Britain. We have many fears of it; but GOD—the infinite GOD—is the refuge of his people in every season of danger. Let us look to Him, and daily pray that He would so overrule the present excitements and commotions in the world, that the interests of True Religion shall be greatly promoted.

### Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH  
ENDING 10th APRIL, 1851.

MAINE.		NEW HAMPSHIRE.	
Belgrade, Asa W. Cummings, . . . . .	\$ 25	Bedford, Mrs. S. Chandler, . . . . .	\$ 5 00
		Dover, 1st C. Ch. to make Dea. J. E. Lane,	
		L. M. . . . .	36 35
Rutland, David Kirkaldie, . . . . .	4 00		

Dover, William Woodman, . . . . .	\$4 00
Ditto, Anti-Slavery Concert, for Mission in Hayti, . . . . .	5 63
Lyme, G. L. Allen, . . . . .	25
Peterboro, Miss Catharine Putman, . . . . .	1 00
Hampstead, Jas. Caleb, Esq., . . . . .	3 00
Hampton, Col. Isaac Dow, . . . . .	1 00
Rochester, Mrs. Elizabeth Hale, for Portuguese, . . . . .	1 00

MASSACHUSETTS.

Charlemont, Mrs. Silas Wright, . . . . .	5 00
Leominster, Mrs. C. L. Allens, Adult Ladies' S. S. Class, . . . . .	7 00
Sippican, Bal. of Cong. Soc'y. in full, of Rev. Leander Cobb's L. M., . . . . .	19 75
Cambridgeport, Rev. Mathew Kingman, in full of L. M., . . . . .	10 00
Salem, Members of Tabernacle Ch., . . . . .	1 00
Dartmouth, Students of College, . . . . .	2 00
Woonsocket and Blackstone Valley, French Miss'y. Soc'y., . . . . .	180 00
Groton, Union C. Ch. and Soc'y. Rev. Jas. Means, L. M., . . . . .	41 00
West Medway, C. Ch. and Soc'y. Mrs. Mary E. Ide, L. M., . . . . .	40 10
East Medway, C. Ch. and Soc'y. Rev. Jas. M. Bacon, of Newtown, Upper Falls, L. M., . . . . .	30 07
West Hawley, Rev. John Eastman, . . . . .	5 00
Bridgewater, S. School of C. Ch. to buy a library for Sunday School in France, . . . . .	10 00
Ditto, Levi Walker, . . . . .	5 00
Medford, Mystic Ch. Rev. Abner B. Warner, L. M., . . . . .	41 00
Worcester, A. balance, \$1; W. R. Hooper, \$7; Mrs. Elizabeth Salisbury, \$80, . . . . .	88 00
East Abington, Abner Curtis, . . . . .	20 00
Sandwich, Rev. G. Pease, \$1; J. R. Chipman, \$1; Benj. Chipman, \$1, . . . . .	3 00
Campello, S. W. Noyes, . . . . .	1 00
Boston, Pine-street Ch., . . . . .	53 00
Ditto, Old South Ch. Miss F. Cheever, \$3; Public col. to make Rev. George W. Blagden, D. D., L. D. \$102, . . . . .	105 00
Ditto, Salem-street Ch. to make Rev. Edward Beecher, D. D., L. D. (H. R. Coburn,) \$30; Others, \$70.79, . . . . .	100 79
Ditto, Mount Vernon Ch. Mr. and Mrs. Palmer, to make Mrs. Lucy M. Palmer L. M. \$30; Hon. Danl. Safford, to make Rev. Baxter Dickinson, D. D., L. D. \$100; Rev. E. N. Kirk, \$50; W. P. King, \$31; Others, \$298.65, . . . . .	528 65
Ditto, Park-street Ch., . . . . .	144 19
Ditto, Central Ch. William Ropes, Esq. to make himself L. M. and to aid the Waldenses, \$30; Others, to make Rev. William M. Rogers and Rev. Geo. Richards, L. M.'s. \$95.80, . . . . .	125 80
Ditto, Bowdoin-street Ch. to make Rev. Jared B. Waterbury, D. D., L. D., . . . . .	127 16
Ditto, Maverick Ch., . . . . .	33 00
Ditto, Essex-street Ch. John Tappan, Esq. to make Mrs. Hannah Tappan, of Boston, and Rev. Samuel S. Tappan, of Conway, New Hampshire, L. M.'s. and to aid the Waldenses, \$60; Others, \$113, . . . . .	173 00
Mansfield, Orthodox C. Ch., . . . . .	9 25
Sharon, 1st C. Ch. and Soc'y., . . . . .	25 41
Milbury, 2nd C. Ch., . . . . .	24 42
Uxbridge, 1st Evang. C. Ch. to make Rev. J. J. Abbott L. M., . . . . .	49 00
Norton, L. M. Wheaton, to make Miss M. C. Sawyer, L. M., . . . . .	30 00
Phoenixville, Wm. Garrett, . . . . .	60
Lenox, Estate of Catharine Belden, . . . . .	20 00

CONNECTICUT.

Lakeville, Mrs. Mary Ann Holly, in full of L. M., . . . . .	\$15 00
So. Windsor, Mrs. Hannah Fraser, in part, L. M., . . . . .	5 00
Ditto, John Fraser, in part, L. M., . . . . .	5 00
Ditto, Mrs. M. Sadd, 50c.; J. L. Sadd, 50c.; Herman Hall, \$1; E. F. Stoughton, \$1; E. Miner, \$1; Sarnl. T. Avery, 50c., . . . . .	4 50
Ellsworth, Ch. and Soc'y., . . . . .	4 00
Greenwich, Abraham Mead, L. M. by three friends, . . . . .	50 00
Upper Middleton, Ch. and Cong. in full, to constitute Rev. Geo. A. Bryan L. M., . . . . .	23 00
New Britain, Frederick H. Nash, . . . . .	10 00
Rockville, 1st Cong. Ch. and Soc'y., . . . . .	52 31
Ditto, 2nd ditto ditto, . . . . .	52 50
Southington, Rev. E. S. Jones' Ch., . . . . .	36 00
Hartford, Centre Ch. additional, . . . . .	51 35
Wallingford, Cong. Ch. and Soc'y., . . . . .	33 14
New Britain, North Cong. Church, . . . . .	12 23
Ditto, South ditto, . . . . .	36 80
West Haven, E. Benham, . . . . .	2 00

NEW-YORK.

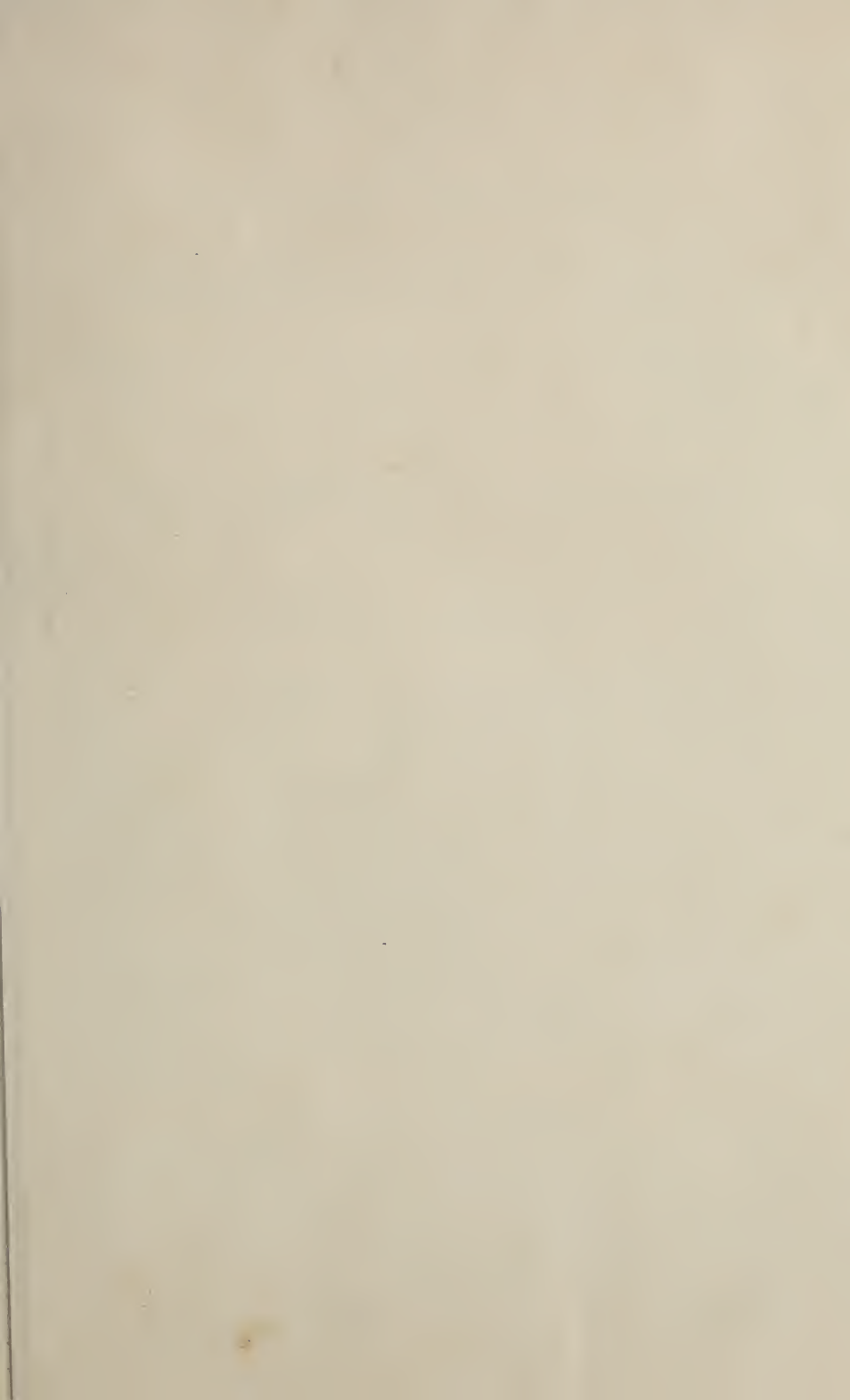
City, Albert Woodruff, . . . . .	40 00
Do. Tabernacle Ch. for Hayti, . . . . .	50 00
Do. George Mather, . . . . .	10 00
Watertown, 1st Presb. Ch. in full, of Rev. Isaac Brayton, L. M., . . . . .	60 00
Yonkers, Refd. D. Ch. for Hayti, . . . . .	30 00
Brooklyn, Dr. Beecher's Ch. for Hayti, . . . . .	43 67
Blooming Grove, Mrs. Halsey, . . . . .	1 00
Exeter Centre, F. B. Child, . . . . .	4 00
Brooklyn, Miss Eveline Talmadge, L. M., . . . . .	30 00
Lansingburgh, Corinna Fisher, . . . . .	3 00
Newark, Presb. Ch., . . . . .	11 25
Ditto, A. F. Cressey, L. M. in part, . . . . .	10 00
Ditto, J. A. Miller, L. M. in part, . . . . .	5 00
Lyons, Presb. Ch. in part, . . . . .	30 61
Ditto, Baptist Ch., . . . . .	5 40
Elmhira, P. Ch. to make Rev. Josiah A. Priest, L. M., . . . . .	49 28
Ditto, Bap. Ch., . . . . .	10 73
Ditto, Cong. Ch., . . . . .	6 36
Millport, P. Ch., . . . . .	3 79
Fairport, P. Ch. in part, . . . . .	4 25
Ditto, M. E. Ch., . . . . .	5 35
Parma and Greece, P. Ch., . . . . .	6 31
Scottsville, P. Ch., . . . . .	13 48
Ditto, M. E. Ch., . . . . .	2 06
Clarkson, C. Ch. \$3, in full of Rev. R. S. Goodman, L. M. and \$13.36, Mrs. Mary E. Goodman, part L. M., . . . . .	18 36
Ditto, Edwin Wadham's third payt for L. M., . . . . .	5 00
Brockport, P. Ch. to make Isaac Johnson, L. M., . . . . .	33 20
Ditto, Mrs. R. to make Edwin Robey L. M. in part, . . . . .	11 00
Ditto, Mrs. Leyden Gifford, L. M. in part, . . . . .	10 00
Baldwinsville, P. Ch. \$7.37; M. E. Ch. in part, \$4.7, . . . . .	11 44
Mexico, P. Ch., . . . . .	6 30
Mexicoville, P. Ch., . . . . .	12 47
New Haven, P. Ch., . . . . .	11 23
Watertown, M. Ch.'s. in part, \$3.25; B. Ch. \$4.75, . . . . .	8 00
Adams Village, B. Ch., . . . . .	5 35
Adams, B. Ch. in part, \$4.75; P. Ch. in part, \$12.75, . . . . .	17 50
Groton, Cong. Ch., . . . . .	10 00
Cazenova, P. Ch., . . . . .	12 00
Cooperstown, P. C. \$21.01; B. Ch. \$2.61; M. Ch. \$1.45, . . . . .	25 07



Schenectady, R. D. Ch. to make their pastor, Rev. J. R. Taylor, L. M. \$30; M. Ch. \$4.88, . . . . .	\$34 88	nen, L. M. \$30; C. G. Wright, \$20; J. Kemp, \$10; W. H. Ruce, \$5; W. W. Rodd, \$2; Mrs. Jennings, \$5; J. V. \$2, . . . . .	\$273 85
Balston Spa, Thos. Robinson, . . . . .	1 00	New Orleans, Rev. Mr. Stanton's Ch. J. W. Stanton, \$20; T. C. Twitchell, \$10; D. Macauley, L. L. D. \$5; Mr. Howard, \$5; Thos. A. Clark, \$10; P. N. Wood, \$10; A. Robb, \$5; T. J. Healde, \$5; E. A. Hall, \$5; J. S. Holt, \$5; S. Twitchell, \$5; John Ritchie, \$5; Cash, per T. \$2.50, . . . . .	92 50
City, Amity-street Bap. Ch. for the Haytian Mission, . . . . .	100 00	Ditto, Rev. Dr. Beadle's Ch. J. Edg- erton, \$20; E. Peale, \$10; Edward G. Hyde, \$100; Messrs. Buck & Peck, \$50; H. T. Bartlett, \$10; M. E. Ch. a friend, \$5, . . . . .	195 00
Marbletown, Mrs. M. A. Van Dyck, to con- stitute B. Van Dyck, L. M. . . . .	30 00	Jackson, Balance of Ladies' Soc'y. per Mrs. Potter, . . . . .	19 00
NEW JERSEY.			
Morestown, Bap. Ch. to constitute Rev. J. M. Challess, L. M. . . . .	35 56	TENNESSEE.	
Belleville, R. D. Ch. in part, . . . . .	28 47	Memphis, Mrs. J. Murray, . . . . .	4 00
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